

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Price One Penny.

THE POLITICAL AND RELIGIOUS RIGHTS OF THE "MORMONS" CONCEDED.

(From the "Mormon.")

We have for some time contended strenuously for the religious and political rights of the "Mormons." Time and time again have we shown that they had nothing and claimed nothing but what was constitutionally their rights in common with other American citizens; and when editors and priests have been ranting and raving about the "Mormons," we have met their denunciations, for arguments they have none, and challenged them to a discussion of the facts in the case. We knew that the ground we had taken was right; we knew that morally, socially, religiously, and politically, "Mormonism" was incontrovertible; and we have at all times stood prepared to meet the issue on these grounds. We have generally, however, been met either by trumped up stories, false accusations, foul calumny, or ribald abuse. We were, consequently, scarcely prepared, after so much ranting, to find so straightforward and an honest acknowledgement as is contained in the following, from the *New York Herald* of May 3rd—

"The Mormon Question.—The governorship of Utah has again been tendered to Major Ben. McCulloch, of Texas, and it is not yet known whether he will accept or not. Should he definitely decline, the

peace of the country and the very existence of the Salt Lake settlement will impose on the President the duty of appointing a man of equal nerve, courage, and sagacity to the old Texan Ranger. For, of all the questions which embarrass the statesmen of the country at the present time, one of the most embarrassing is without doubt the question of Utah and the Mormons. Whichever way it be examined, it bristles with difficulties.

"Regarded politically, the Mormons are obviously entitled, under the constitution, to adopt the form of religion and the social usages which suit them best. No authority to interfere with their religious institutions has been committed to the Executive, or to Congress, or to any other person, persons, or assembly; they alone bear the responsibility of them. And according to the popular and usual reading of the constitution wheresoever the Mormons shall have gathered a population sufficient, and framed a constitution republican in its leading doctrines, the Congress of the United States is bound to vote for their admission to the Union as a sovereign State. Objection may be taken to their polygamy; but, according to the doctrine of the Nebraska law, which is the only true and safe doctrine for the country at large, such an objection as this would be impertinent, and Congress would have no right to press it. The subject of matrimony is one of these domestic questions which the Nebraska law clearly places be-

yond the pale of Congressional interference. According to the political principles which form the present basis of the policy of the United States government, we are, in strictness, bound to admit Utah, with adequate population and a republican government, without making the least inquiry about her religious institutions."

The above is all that we have ever contended for, and are simply our rights; we ask no more. As American citizens, we feel that, in common with all other citizens of this great republic, these are our due, and as such we claim them. But why is it that it should be so "embarrassing" to grant us what is simply our rights? Has it become so hard for the great model Republic of the nineteenth century to give to her citizens their rights, that when they are simply demanded "the whole subject bristles with difficulties?" An honest man never has any difficulty in pursuing a legitimate, straightforward course; but if that man would turn burglar, and seek to rob his neighbour's house, in the face of locks, bars, a vigilant police, a court and a prison, then, of course, his position would be "embarrassing," and whichever way it was examined, it would "bristle with difficulties" for him. All the advice we can give at the present to the scribblers about "the Utah difficulty" is, retrace your steps, follow in the footsteps of your venerable predecessors, lay aside your narrow, contracted, bigoted ideas, accord to all what you yourselves profess—"equal rights"—and the bristling difficulties will disappear, and you will find, on sober second-thought, that honesty, after all, is the best policy. We quote further—

"Again, most of the assailants of the Mormons treat them as pagans and heathens, and call upon the American people to interfere 'as Christians' to put them down. But the men who talk this way do not, as it might seem, enjoy a monopoly of Christianity. The Mormons can quote the Bible with any D.D. of these parts. The only difference between their study and their inferences from the Inspired Record arises from their selecting, as their favourite portions of Scripture, the Old, while our parsons prefer the New Testament. But all the Christian churches admit that both are of equal authenticity and equal authority. Wherefore it follows that, when the Mormons show us that Abraham, Isaac, Jacob, and the other patriarchs, Solomon, the wisest of men, and David, the man after God's own

heart, were inveterate polygamists, and kept harems to the extent of their means, our Christian reasoners are necessarily silenced. They are shown, by unanswerable evidence, that the vice which is reproached to the Mormons, was practised by God's peculiar people, and, seemingly, with particular unction by the very men among this people, who were the most frequent recipients of the divine bounty. So far, therefore, as the Holy Bible is concerned, the Mormons are, according to strict logic, much better qualified to persuade us to take four wives, than we are to induce them to stick to one."

If those D.D.'s referred to believe what they preach, why don't they come out and meet the "Mormons" face to face, and exhibit the superiority of their systems? They know, just as well as the "Mormons" do, that they can't do it to their advantage, and hence they skulk in the background, and cry, whine, and rave, and in the absence of argument, would call on government to light the inquisitorial fires, and re-enact the scenes of St. Bartholomew and Smithfield. Why, the poor craven hypocrites, if it is a religious question, and they are the professed exponents of religion, can't they overturn by truth, if they have it, the alleged error of the "Mormons," which is so outrageous as to require the intervention of the civil power? Oh ye hypocrites! why, a secular editor can see through the flimsiness of your covering. Thank God the State has not fallen so low as the Church.

The *Herald* fairly gives us credit for our position, religiously, and politically, and so far as politics are concerned, it might have been a "Mormon" article. We beg here to state, however, that, if those D.D.'s to which he refers, believe only "in the New Testament," the "Mormons" do not only "believe in the Old," but in the New also. It is from those two sources that the "Mormons" principally sustain their religious faith, and from the Constitution their political faith. But "Mormonism" shrinks not from an investigation, moral, philosophical, or social, as well as political or religious. We again quote—

"Politically and religiously then, the Mormons have the whiphand of us, and know it. They know that the safety of the Union will not permit us to establish such a precedent as interference by Congress with the religious institutions of a Territory or State;

and they are aware of the vantage ground which their adversaries give them by appealing to Heaven and the Scriptures to condemn their depravities."

"Whiphand of us!" The "Mormons" have all that, and know it well, of course they do; and how can they help knowing it in the face of such facts? But really, Mr. Bennett, is not this conceding too much? Why you must have forgotten yourself? What will people think of you for making such concessions as these? Why you are giving the "Mormons" credit for being about as good as the Christians, and acknowledging, too, that neither parsons nor editors can controvert their principles. Would it not have been better to have taken another course, and suppressed the truth? What will the editor of the Richmond *Enquirer* say? What will the very meek "Philosopher," and that exquisite model of perfection, the "Little Villain," say? What will the religious press say? What will be said by the pious, humble shriekers for freedom? And, above all, what will the "three thousand clergymen" say? Surely the whole subject "bristles with difficulties." Mr. Bennett seems fully to realize this; and after, in a fit of honesty, acknowledging their true position, cries out, "What, then, are we to do?" Do! why be honest, that's all, and then the difficulties will all vanish. Why not be as honest in granting rights as in acknowledging them? If the "Mormons" are entitled, religiously and politically, to the rights you mention, why not accord them? "You are polygamists." Yes, but then you admit that that is none of your business and besides that the best of men—"Abraham, Isaac, Jacob and the other Patriarchs, Solomon the wisest of men, and David, the man after God's own heart, were polygamists;" that the "Christian reasoners are silenced," and that "politically and religiously the Mormons have the whip hand of us." Very well then, why not give them their rights? There is nothing that we know against them. Shall we object to them because of something imaginary, an *ignis fatuus*, a mere chimera of the brain? It is this eternal fighting with shadows which creates all the difficulty. You obtain false and villanous reports from corrupt, unprincipled men, fight hobgoblins of your own creation, and then, like Macbeth, are horrified at the phantoms that float before your bewildered

ed imagination. "The Mormon question," then, "bristles with difficulty"—of course it does. Shadows are always difficult to fight and hence the struggling and wriggling, and lying and misrepresenting. At last out comes the simple truth and you exclaim—

"What, then, are we to do? Shall we confess ourselves incapable of keeping these polygamists out of the Union? We think not."

No we won't give in, like Macbeth we are not crazy, it is but a slight, a temporary insanity. The fates are against us, but we'll try it again. "Lay on Macduff." We will not acknowledge ourselves incapable of keeping these polygamists out of the Union. But what shall be done next? We have tried political and constitutional arguments and these have failed. The D.D.'s have tried religious arguments, including opposition to polygamy, and these have failed; but yet we won't despair; like the fox, we have a good many shifts. We again quote—

"In the first place, though long usage seems to have given to 'may' the force of 'must' in the section of the constitution referring to the admission of new States, it does not appear at all certain that such a construction of the sentence is warranted. 'May' is not the same as 'must'; Congress may well have been endowed with a power, without being charged with a duty. It 'may' admit Utah if the interest of the Union would be extended thereby; but it 'must' meet at regular intervals to take counsel on the affairs of the nation. We suggest to the administration and to the scattered members of Congress to give this point proper thought."

The above is simply a dodge, a palpable piece of trickery, and finds an answer in the former part of the *Herald's* article, where he says that—

"According to the popular and usual reading of the constitution, wheresoever the Mormons shall have gathered a population sufficient, and framed a constitution republican in its leading doctrines, the Congress of the United States is bound to vote for their admission to the Union as a sovereign State. Objection may be taken to their polygamy; but, according to the doctrine of the Nebraska law, which is the only true and safe doctrine for the country at large, such an objection as this would be impertinent, and Congress would have no right to press it. The subject of matrimony is one of these domestic questions which the Ne-

braska law clearly places beyond the pale of Congressional interference. According to the political principles which form the present basis of the policy of the United States' government, we are, in strictness, bound to admit Utah, with adequate population and a republican government, without making the least inquiry about her religious institutions."

We are at a loss to reconcile the two; the one is a clear, straightforward, honest sentiment; the other, a slip-noose, a simple dodge; but we will briefly glance at his remarks about the word "may" which is recommended to Congress in so comical-serious a manner. Suppose the Congress "may" refuse, which Mr. Bennett has just told us before they have, no right to do; but that they "are bound to vote for their admission into the Union as a sovereign State"—What then? They refuse to the Utonians a right which has been ceded and guaranteed to eighteen territories, without, according to his own admission, any just reason whatever. They place themselves in the position of capricious tyrants, depart from the common usages of the nation, make invidious distinctions, and according to the *Herald's* own showing, violate the spirit and genius of our institutions and constitution, usurp a power which has never been "committed to the Executive or to Congress, or to any other person, persons, or assembly." They place themselves in the wrong and the "Mormons" in the right. They use for oppression a power that was given them to promote justice and maintain equal rights. Still the "Mormons" have never contended that they shall be admitted; but they do think with the *Herald* that if they are not, the above will be the true position of those who oppose their admission. But again—

"If the apprehension of the South—that the Northern men will vote against the admission of every new, slave State—renders Congress obdurate on this head, the only remaining resource of the administration will be to act upon the evidences of rebellion now before the world. It is notorious that the United States' Court has been despoiled, and the records stolen; for this it is competent for the government to demand and exact satisfaction. Our cotemporary, the *Richmond Enquirer*, wishes to see the fair 'fields of Utah laid waste, and the Mormons hung by hundreds.' We are not so comprehensive in our project of subjugation. A sensible, judicious Governor, with

soldiers enough to constitute him a body-guard, would very possibly achieve the same end by the more pacific agencies of example, precept, and private management. A split among the Saints would demoralize them all; and if Mr. Buchanan's Governor be wise—he be who he may—he will infallibly produce this split, then undertake wars, and so win glory and profit."

Here, then, are two fresh shifts to get rid of the "Mormon" difficulty. The one is founded on a charge of rebellion and its necessary and just punishment, and the second division. They must be cudgelled, beaten, killed, and eaten, and then divided.

Unfortunately, however, for the first of these projects, there is no such thing as rebellion among the "Mormons," all the fuss and feathers that we have had lately originate in the base misrepresentations, foul-mouthed slander, and abuse of an imbecile and corrupt judge who is seeking to kick up a dust to cover his retreat and that of a small bevy of his immaculate coadjutors. And while in the states they are crying "war to the knife and knife to the hilt," the "Mormons" are as quiet and peaceable in the mountains as sucking babies and very few of them are even aware how grossly the Eastern public have been gulled and imposed upon by a few contemptible correspondents, some of whom strut about in robes of state. So this rebellion vanishes into thin air, eludes the eager grasp of the *Herald* and leaves him again at sea, fighting shadows, and pursuing phantoms.

We come now to the last shift, which is division. "Divide and conquer" has been the motto of usurpers and tyrants, from time immemorial. Does Mr. Bennett remember the story of that sage Philosopher Franklin about the bundle of sticks? We would advise him to read it over again. It is the union of the "Mormons" which, after all, is the great bugbear; and neither their polygamy, rebellion nor anything else. They are now strong; strong in religious union; strong in political union, and strong in religious, political, social, and constitutional rights. "If we could only sever them, they would be weak as ourselves; but they are now based and entrenched behind the strong bulwarks of religious and political rights, sustained by the Bible and the Constitution, and we acknowledge we cannot gain-say it." When men talk about dividing

the "Mormons," they show themselves most egregiously ignorant of the principles that unite them. Well, gentlemen, try, try,—that's all; but when you get them divided, pray "save the pieces."

Some time ago, Mr. Bennett, was in favour of sending out a number of ladies, strong minded women, creoles, *negresses du pape*, &c., to help to christianize the "Mormons," with some of the foul effete and polluted Christian institutions of this country. We believe that the lack of houses of assignation and other facilities for prostitution, that great appendage to Christian monogamic civilization, is the great cause of all the trouble among the sojourners in Utah. And so far as Uncle Sam's officers are concerned, we would advise them to take some of their spare ladies with them—it would save some rather disreputable court scenes about squaws, blankets, paints, &c., &c. We would advise, however, that they keep them to themselves, and not exhibit them as wives, *a la mode* Drummond. The "Mormons" generally know how to keep clear of such filth; and we are afraid, Mr. Bennett, that your plan of introducing your Christian

institutions will not succeed so well as that of Balaam with the Israelites.

In conclusion, we would say that the "Mormons" have, neither directly nor indirectly, sought to embarrass the Federal administration, nor do they now seek to do it. They are now at this day, and always have been, as loyal and patriotic as any other American citizens. If there has ever been any trouble it has been with the officious interference of political demagogues and self-constituted censors. If the "Mormon" question is now surrounded with difficulties, it is very obvious to all that those difficulties originate with others and not with the "Mormons." The "Mormons" have pursued a steady, even course. They have never agitated or disturbed society *a la mode* Kansas, or Kianey, Walker, and others; and whenever the community at large, including judges, priests, and editors, come to their senses, and can find time to mind their own business, the "Mormons" will be found "right side up with care," and the "Mormon question" will vanish into thin air.

HISTORY OF JOSEPH SMITH.

(Continued from page 360.)

[April, 1842.]

28th. At two o'clock, p.m., I met the members of the "Female Relief Society," and after presiding at the admission of many new members, gave a lecture on the Priesthood, showing how the sisters would come in possession of the privileges, blessings, and gifts of the Priesthood, and that the signs should follow them, such as healing the sick, casting out devils, &c., and that they might attain unto these blessings by a virtuous life, and conversation, and diligence in keeping all the commandments; a synopsis of which was reported by Miss E. R. Snow.

President Joseph Smith arose and called the attention of the meeting to the 12th chapter 1st Corinthians.—Now concerning spiritual gifts, I would not have you ignorant." Said that the passage in the 3rd verse, which reads "No man can say that

Jesus is the Lord, but by the Holy Ghost," should be translated "no man can know that Jesus is the Lord, but by the Holy Ghost." He continued to read the chapter, and give instructions respecting the different offices, and the necessity of every individual acting in the sphere allotted him or her, and filling the several offices to which they were appointed.

Spoke of the disposition of many men to consider the lower offices in the Church dishonourable, and to look with jealous eyes upon the standing of others who are called to preside over them. That it was the folly and nonsense of the human heart for a person to be aspiring to other stations than those to which they are appointed of God for them to occupy; that it was better for individuals to magnify their respective callings, and wait patiently till God shall say to them, "Come up higher."

He said the reason of these remarks being made was, that some little foolish things were circulating in the society, against some

sisters not doing right in laying hands on the sick. Said that if the people had common sympathies they would rejoice that the sick could be healed; that the time had not been before that these things could be in their proper order; that the Church is not fully organized, in its proper order, and cannot be, until the Temple is completed, where places will be provided for the administration of the ordinances of the Priesthood.

President Smith continued the subject, by quoting the commission given to the ancient Apostles in Mark, 16th chapter, 15th, 16th, 17th, 18th verses, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

No matter who believeth, these signs, such as healing the sick, casting out devils, &c., should follow all that believe, whether male or female. He asked the Society if they could not see by this sweeping promise, that wherein they are ordained, it is the privilege of those set apart to administer in that authority, which is conferred on them; and if the sisters should have faith to heal the sick, let all hold their tongues, and let everything roll on.

He said, if God has appointed him, and chosen him as an instrument to lead the Church, why not let him lead it through? Why stand in the way when he is appointed to do a thing? Who knows the mind of God? Does He not reveal things differently from what we expect? He remarked that he was continually rising, although he had everything bearing him down, standing in his way, and opposing; notwithstanding all this opposition, he always comes out right in the end.

Respecting females administering for the healing of the sick, he further remarked, there could be no devil in it, if God gave His sanction by healing; that there could be no more sin in any female laying hands on and praying for the sick, than in wetting the face with water; it is no sin for anybody to administer that has faith, or if the sick have faith to be healed by their administration.

He reproved those that were disposed to find fault with the management of the concerns of the Church, saying God had called him to lead the Church, and he would lead it right; those that undertake to interfere will be ashamed when their own folly is made manifest; that he calculates to or-

ganize the Church in its proper order as soon as the Temple is completed.

President Smith continued by speaking of the difficulties he had to surmount ever since the commencement of the work, in consequence of aspiring men. "Great big Elders," as he called them, who had caused him much trouble; to whom he had taught the things of the kingdom in private councils, they would then go forth into the world and proclaim the things he had taught them, as their own revelations; said the same aspiring disposition will be in this Society, and must be guarded against; that every person should stand, and act in the place appointed, and thus sanctify the Society and get it pure. He said he had been trampled under foot by aspiring Elders, for all were infected with that spirit; for instance, John E. Page and others had been aspiring; they could not be exalted, but must run away as though the care and authority of the Church were vested with them. He said he had a subtle devil to deal with, and could only curb him by being humble.

As he had this opportunity, he was going to instruct the ladies of this Society, and point out the way for them to conduct themselves, that they might act according to the will of God; that he did not know that he should have many opportunities of teaching them, as they were going to be left to themselves; they would not long have him to instruct them; that the Church would not have his instructions long, and the world would not be troubled with him a great while, and would not have his teachings.

He spoke of delivering the keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them in connexion with their husbands, that the Saints whose integrity has been tried and proved faithful, might know how to ask the Lord and receive an answer; for according to his prayers, God had appointed him elsewhere.

He exhorted the sisters always to concentrate their faith and prayers for, and place confidence in their husbands, whom God has appointed for them to honour, and in those faithful men whom God has placed at the head of the Church to lead His people; that we should arm and sustain them with our prayers; for the keys of the kingdom are about to be given to them, that they may be able to detect everything false; as well as to all the Elders who shall prove their integrity in due season.

He said if one member becomes corrupt, and you know it, you must immediately put it away, or it will either injure or destroy the whole body. The sympathies of the heads of the Church have induced them to bear a long time with those who were cor-

rupt until they are obliged to cut them off, lest all become contaminated; you must put down iniquity, and by your good examples, stimulate the Elders to good works; if you do right, there is no danger of your going too fast.

He said he did not care how fast we run in the path of virtue; resist evil, and there is no danger; God, men, and angels will not condemn those that resist everything that is evil, and devils cannot; as well might the devil seek to dethrone Jehovah, as overthrow an innocent soul that resists everything which is evil.

This is a charitable Society, and according to your natures; it is natural for females to have feelings of charity and benevolence. You are now placed in a situation in which you can act according to those sympathies which God has planted in your bosoms.

If you live up to these principles, how great and glorious will be your reward in the celestial kingdom! If you live up to your privileges, the angels cannot be restrained from being your associates. Females, if they are pure and innocent, can come into the presence of God; for what is more pleasing to God than innocence; you must be innocent, or you cannot come up before God; if we would come before God, we must keep ourselves pure, as He is pure.

The devil has great power to deceive; he will so transform things as to make one gape at those who are doing the will of God. You need not be teasing your husbands because of their deeds, but let the weight of your innocence, kindness, and affection be felt, which is more mighty than a millstone hung about the neck; not war, not jangle, not contradiction, or dispute, but meekness, love, purity—these are the things that should magnify you in the eyes of all good men. Achan must be brought to light, iniquity must be purged out from the midst of the Saints; then the veil will be rent, and the blessings of heaven will flow down—they will roll down like the Mississippi river.

If this Society listen to the counsel of the Almighty, through the heads of the Church, they shall have power to command queens in their midst.

I now deliver it as a prophecy, if the inhabitants of this State, with the people of the surrounding country, will turn unto the Lord with all their hearts, ten years will not roll round before the kings and queens of the earth will come unto Zion, and pay their respects to the leaders of this people; they shall come with their millions, and shall contribute of their abundance for the relief of the poor, and the building up and beautifying of Zion.

After this instruction, you will be re-

sponsible for your own sins; it is a desirable honour that you should so walk before our Heavenly Father as to save yourselves; we are all responsible to God for the manner we improve the light and wisdom given by our Lord to enable us to save ourselves.

President Smith continued reading from the above-mentioned chapter, and to give instructions respecting the order of God, as established in the Church, saying every one should aspire only to magnify his own office and calling.

He then commenced reading the 13th chapter—"Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal;" and said, don't be limited in your views with regard to your neighbour's virtues, but beware of self-righteousness, and be limited in the estimate of your own virtues, and not think yourselves more righteous than others; you must enlarge your souls towards each other, if you would do like Jesus, and carry your fellow-creatures to Abraham's bosom. He said he had manifested long-suffering, forbearance, and patience towards the Church, and also to his enemies; and we must bear with each other's failings, as an indulgent parent bears with the foibles of his children.

President Smith then read the 2nd verse—"Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." He then said, though a man should become mighty, do great things, overturn mountains, perform mighty works, and should then turn from his high station to do evil, to eat and drink with the drunken, all his former deeds would not save him, but he would go to destruction! As you increase in innocence and virtue, as you increase in goodness, let your hearts expand, let them be enlarged towards others; you must be long-suffering, and bear with the faults and errors of mankind.

How precious are the souls of men! The female part of the community are apt to be contracted in their views. You must not be contracted, but you must be liberal in your feelings. Let this Society teach women how to behave towards their husbands, to treat them with mildness and affection. When a man is borne down with trouble, when he is perplexed with care and difficulty, if he can meet a smile instead of an argument or a murmur—if he can meet with mildness, it will calm down his soul and soothe his feelings; when the mind is going to despair, it needs a solace of affection and kindness.

You will receive instruction through the order of the Priesthood which God has es-

tablished, through the medium of those appointed to lead, guide, and direct the affairs of the Church in this last dispensation; and I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and needy, who shall be made to rejoice and pour forth blessings on your heads.

When you go home, never give a cross or unkind word to your husbands, but let kindness, charity, and love crown your works henceforward; don't envy the finery and fleeting show of sinners, for they are in a miserable situation; but, as far as you can, have mercy on them, for in a short time God will destroy them, if they will not repent and turn unto Him.

Let your labours be mostly confined to those around you, in the circle of your own acquaintance, as far as knowledge is concerned, it may extend to all the world; but your administrations should be confined to the circle of your immediate acquaintance, and more especially to the members of the Relief Society. Those ordained to preside over and lead you, are authorized to appoint the different officers, as the circumstances shall require.

If any have a matter to reveal, let it be in your own tongue; do not indulge too much in the exercise of the gift of tongues, or the devil will take advantage of the innocent and unwary. You may speak in tongues for your own comfort, but I lay this down for a rule, that if anything is taught by the gift of tongues, it is not to be received for doctrine.

President Smith then gave instruction respecting the propriety of females administering to the sick by the prayer of faith, the laying on of hands, or the anointing with oil; and said it was according to revelation that the sick should be nursed with herbs and mild food, and not by the hand of an enemy. Who are better qualified to administer than our faithful and zealous sisters, whose hearts are full of faith, tenderness, sympathy, and compassion? No one. Said he was never placed in similar circumstances before, and never had given the same instruction; and closed his instructions by expressing his heartfelt satisfaction in improving this opportunity.

The Spirit of the Lord was poured out in a very powerful manner, never to be forgotten by those present on this interesting occasion.

To be continued.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 13, 1857.

DEPARTURE.—The ship *Tuscarora*, Captain Dunlevy, bound for Philadelphia, cleared on the 29th, and sailed early on the morning of the 30th of May, having 547 souls of the Saints on board, of whom 298 were from the Scandinavian mission; the remainder were from the British mission. Elder Richard Harper was appointed President of the company, with Joseph Stapleton and C. M. Funck as his counsellors. These Saints contemplate going only to the States this season, there to labour and procure means to enable them to cross the Plains for Utah another year. May the blessings of a kind Providence ever hover around them, preserve them from disaster, and provide for them comfortable homes on the other side of the water.

As doves flock to their windows, so the Saints of the Most High are annually gathering to Zion. It causes us to rejoice with joy unspeakable, when we contemplate the blessings that will crown the heads of the faithful Saints of this dispensation of the fulness of times, in which the honest in heart who are willing to make a covenant with God by sacrifice, are to be gathered together out of all nations, and the scattered tribes of Israel are to return to the land of Judea. O that the Gentiles only knew in this their day the things that belong to their peace, but they are hid from their eyes, as the Prophet Isaiah predicted they would be, chapter xxix. 9th and 10th.

verses: "Stay yourselves and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the Prophets and your rulers, the Seers hath He covered. And the vision of all is become unto you as the words of a book that is sealed."

FOREIGN CORRESPONDENCE.

FROM THE EMIGRATION.

Steamer *Envoy*, Mississippi River,
April 26, 1857.

President O. Pratt.

Dear Brother—When I wrote you on the 24th instant, I did not expect to have an opportunity to write again in so short a time, but being unexpectedly on board of a Mississippi steamboat, for two or three days, where I can do nothing but eat, sleep, look over my accounts, read and write letters, and ponder over in my mind how I shall best accomplish the thousand and one things that are crowding upon me, I concluded I could not better occupy a little leisure than in writing you again a few items, which I think will not be without interest.

Yesterday morning, the day after I wrote to you, brother Snow received a letter from New York, stating that the *George Washington* had arrived at Boston, after a passage, I think, of twenty-three days; probably word has also been sent to Iowa City, but whether this is the case or not, it is fortunate that brother Taylor wrote to St. Louis. This news found me quite unprepared; I had calculated on about a thirty days passage, and intended starting for Iowa City about the 1st of May, with plenty of tents, covers for the wagons, &c., and a supply of provisions, and to be well prepared for the Saints on the camp ground by the 8th or 10th. There is, however, no occasion to regret that the Lord has given the Saints a speedy and prosperous voyage.

The letter was received about eleven o'clock, a.m. I took a few minutes to reflect and to talk with brother Snow on the subject, wrote a couple of letters, one to brother William, and another to Mr. Schuttler, the man who is making our wagons; then started for the tent-makers. He had eleven tents, which would accommodate twenty persons each, and about twenty-five wagon covers finished. I found

that the steamer *Envoy* would start up the river in the evening, and would take some freight for me. I purchased a small lot of things needful for the camp, shipped them with the tents and wagon covers, and after saying and doing the many things that wanted to be said and done, was on board the steamer myself by sun down, bound for Muscatine, the landing place on the Mississippi, for Iowa City, at which place I hope to arrive, at the least, one or two days before the Saints; have their tents pitched, and some provisions on the ground, for I expect that something to eat will be in immediate demand. I shall also have some hand-carts prepared for hauling the luggage, for we must make them do the most of our teaming, until our cattle and mules arrive, and save the expense of hiring.

I think the brethren whom I wrote brother Taylor to send ahead of the company, will be waiting for me on my arrival in Iowa City. If so they will be help in time of need.

I do not see that this company can get off any sooner than they would, had they arrived about the 10th of May, for the oxen and mules cannot be got on to the ground sooner than the 15th, and probably not until the 20th. This is not for want of time, for they could be there by the 5th of May just as well, were there feed on which to drive them. It is so cold here now, that I find a great coat quite a necessary companion, and the starting of the buds on the trees along the banks of the river is slightly perceptible.

I received a letter from brother William, dated the 20th instant, Clay County, Missouri, which states that it had frozen quite hard every night up to that time, for this reason there will probably not be grass on which to drive the cattle before the 1st, and probably not until the 5th of May, and fifteen days is the shortest time in which he can get the

herd through to Iowa City, a distance of about 300 miles. You may ask why we cannot drive, feed, &c. The simple reason is, I am informed by those who know something about the country along the route, that if feed is to be had at all, it is only at what would be ruinous prices to us, and then in such limited quantities that it would be imprudent to start a large herd with the expectation of finding provender along the road to supply its daily wants.

Every man from the interior of Iowa, with whom I have conversed, states that their crops were very poor last season, and particularly that of corn; that the past winter has been long and extremely severe, consequently the surplus of grain has been used for feed to stock to preserve their lives, and with the best that the inhabitants could do, thousands of cattle and hogs have perished for want of food. In the timbered country, immediately bordering on the north side of the Missouri river, where our cattle and mules now are, feed is tolerably abundant. We bought our oxen under contract that they should be well fed until the 1st of May, and brother William is there to attend to it.

This is an extremely cold and backward season, all through this western country, and may be considered an exception, but as a general thing it will probably not be profitable to drive cattle before the 1st of May, and as long as we have to purchase them at a distance of some three hundred miles from the place of outfit, as has been the case last season and this, they cannot well be got there before the 15th or 20th of May, consequently there would be but little use in having the emigration, going by teams, on the ground sooner than the 10th of May. There is another point in this subject—it would be difficult to buy up a drove of cattle early in the spring, in a condition fit to travel; they must be cattle that have been pretty well wintered, and then they should have a short time to fill out on grass before they are fit for so long a journey as the one across the Plains.

With the hand-cart companies it is somewhat different, particularly when fitted out with mule teams, as they will be this season. The few animals that are needed, in proportion to the large number of emigrants, say four or six mules to

every two hundred, can be drove early, and fed at a comparatively trifling expense and risk. Had we had a responsible man, with whom we could have entrusted either the cattle or mules, the latter would have been started for Iowa City about the 15th of this month, and been in camp the 1st of May, and the hand-cart company could have been off by the 5th. We did not expect the company thus soon, but we calculated that to have the mules there to ride, and do the team work before the oxen arrived, would have well paid the expense of feeding and been much more convenient, but there is no man of experience to be had to whom we could entrust so important an interest. Either William or myself has been compelled to have our hand on everything that has been done thus far. It would have been profitable to have sent an energetic and responsible man with us, even had it been necessary to pay his entire expenses from Liverpool.

I am informed that the winter wheat is pretty much all winter killed in the States of Missouri, Iowa, and Illinois, and in several other wheat growing States it is extensively injured. All kinds of provisions are now scarce and high, and unless the Lord blesses this country this season with abundant crops of spring wheat, corn, potatoes, &c.; it seems to me that thousands another year will experience what it is to be starving, and not be able to obtain food. If they could exercise no sympathy for the starving Saints in Utah in 1856, they may have occasion to sympathize with each other in 1858.

The following wholesale prices of provisions and groceries in St. Louis, will show you that this western country is no longer the place for high wages and cheap provisions. Flour from \$6 to \$7 per barrel, bacon 12½ cents per pound, sugar from 10½ to 15 cents per pound, coffee 12½ cents, and other articles of common consumption in proportion, and rather on the rise at present.

After I have gained all the experience I can from this season's operations, I will try to recollect and write you some of my ideas about the Scandinavian emigration. While I am labouring for the present, I wish to make the experience of these labours of some benefit to emigration next season. In this way besides the satisfaction of knowing how matters are

now moving from time to time, I may throw out some ideas that will assist you in making calculations for another year. I have no doubt but that this apology will do for all I may write on the subject, and unless I forget that I have made this one, I shall probably not make another.

April 27th. We are still steaming up the river, and the weather is very pleasant and comfortable. We have passed to-day, the towns of Hannibal, Quincy, and Le Grange. I have some hopes of getting to Iowa City to-morrow evening, but may not until the next day.

May 2nd.—I arrived in Iowa City about nine o'clock on the evening of the 29th. About noon on the 30th the Saints arrived, but with only what little luggage they kept immediately with them. They went out to the camp; I got the tents and wagon-covers on the ground about nine o'clock in the evening; with considerable exertion they were all arranged as well as the cir-

cumstances would allow, and they were as comfortable as could be expected with the small amount of bedding they had with them. Yesterday, the 1st of May, a supply of provisions were got on to the ground, and the tents permanently arranged. About dark, brothers Evans and Tyler, who had been left behind with the luggage, arrived in camp, and informed us that it had arrived at the station a few minutes ago; the brethren started for the station to load it in the wagons and bring it to camp. There are one or two children of the company in the town, who are somewhat unwell from the effects of measles, and one sister indisposed in camp, but not seriously; I hear of no others. All seem happy and cheerful, and the sun is shining clear and bright this morning, for the first time since the arrival of the company.

Yours in the gathering of Israel,

J. A. LITTLE.

HOME CORRESPONDENCE.

SCOTLAND.

Stockbridge, Edinburgh,
May 23, 1857.

President O. Pratt.

Dear Brother—I write to furnish you with a brief narration of the condition of the Churches in this Pastorate—the progress of truth—the labours of the Elders—the Reformation, &c.

The Saints in this country, with comparatively few exceptions, have seen the great necessity of awaking to a newness of life and energy, and being more diligent and faithful in keeping the commandments of God, according to the injunctions of the First Presidency in Zion. They have renewed their covenants in the waters of Baptism. As we are now awake and alive ourselves, we are better qualified to disseminate successfully the principles of life and salvation, among the people who are dead to things pertaining to eternal life.

After re-converting, instructing, and exhorting the Saints to faithfulness to God and His cause, we turned our attention more to the world around us, and have succeeded in several places in arou-

sing them from their lethargy, and many of them awake with surprise, to find that such a people as the Latter-day Saints are still in being; for they expected never to hear anything more of them.

We published, by means of placards, to the inhabitants of Dundee, Edinburgh, Paisley, Johnstone, and Dumbarton, that Lectures would be delivered by Elders, Missionaries from Utah Territory, United States, upon the subject of "Mormonism." The meetings generally were well attended, but especially in Johnstone and Dumbarton, which places are included in the Glasgow Conference, and under the supervision of Elder Jacob Gibson, who created quite a ferment in the town of Johnstone, so much so, that one of the Free Church Missionaries and his associates had the following notice proclaimed to the inhabitants by the Town Crier:—

"IMPORTANT NOTICE,

"Two ways of putting down 'Mormonism.'

"1st. By open and fair discussion.

"2nd. By hisses and groans, or cheers.

"The inhabitants of Johnstone are respectfully invited to assemble in the Tem-

perance Hall, at a quarter-past eight o'clock this evening, for the purpose of suppressing by one or the other of these means, this grossly immoral, blasphemous system. Joe Smith's ghost will be exhibited, and a notable miracle performed. The High Priest's head will be cut off by means of a hatchet, and thereafter be replaced by missionaries from Utah; as a proof of the divine authority of the creed of the Latter-day Saints."

The proclamation of the above was productive of much good, the Hall was crowded to excess; and there was a large number outside, who could not gain admittance. The Lord poured out His Spirit upon His servants, and enabled them to testify to the people that He had raised up a great Prophet in this generation in the person of Joseph Smith, and had re-organized His Church, now located in the distant and peaceful vales of the west, which is the germ of that great and powerful empire spoken of by the ancient Prophets, which is destined to fill the whole earth with light and knowledge.

The Lord gave us a signal victory over our enemies, for the people listened to the truth—dismissed quietly, and many are

desirous of hearing more concerning our doctrines. Elder Gibson has been there since, and addressed a quiet, and very attentive audience.

I am happy to say that the Presidents of Conferences, and the Priesthood generally, are good, energetic men, willing to labour for Zion, and the salvation of the people. We have called, ordained, and sent out several young men to preach the Gospel without purse or scrip to the inhabitants of this land, and our most fervent prayer is, that God will bless abundantly the labours of His servants, that many of the hardy, enterprising, and noble sons and daughters of old Scotland may yet be gathered with the Saints, and through faithfulness, and obedience to the ordinances of the Priesthood, be prepared to act a prominent part in the great work of the redemption, and salvation of the living and the dead.

May heaven bless, and crown with success the labours of the brethren in the Office in Liverpool, and all the faithful throughout the world, is the ardent prayer of your humble servant.

JAMES URE.

INCONSISTENCY OF ANTI-MORMONS.

By ELDER B. SNOW.

Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be made manifest unto all men, as theirs also was. 2 Tim. iii. 8, 9.

Reader, did you ever see a locomotive upon a railway, attached to a heavy train, puffing and snorting, emitting volumes of steam and smoke, its wheels revolving with great rapidity, but without making any headway, while every effort began and ended in noise? If so, you have seen a picture, to my conception, of the efforts of a man who has pledged his support to a bad cause. Did you ever sit in a court room and hear a lawyer with a murderer for his client, for whom for filthy lucre's sake he is sworn to make truth a lie, or a lie the truth, to the utmost of his ability, as the interest of his client may demand? Have you marked the twisting of evidence into something else than what was said by the witness, and the addition of much which was never spoken at all? And

more than all, have you noticed him, in his anxiety to lead the jury to believe in the innocence of the party, with all his shrewdness, betray himself into a confession of the weakness of his cause? As for instance, "First, It is clearly proved that my client did not kill the man in question! Secondly, If he *did* kill the man in question, it was done in self-defence! Thirdly and lastly, If he did kill the man in question, and did *not* do it in self-defence, he *did* it *accidentally*, without malice aforethought, and, therefore, is entitled to a verdict of 'justifiable homicide!'" Thus would he set up three distinct grounds of defence, by which he would virtually acknowledge neither was tenable. To such like schemes must a man resort who has espoused a bad cause.

Thus does the devil sometimes overreach himself.

I have been led into this train of thought by perusing several Anti-Mormon publications, most of which were, as usual, anonymous, for the best of all reasons, the authors were ashamed to father such monstrosities. Among the number which I have lately read, there is, however, one exception to this general rule; but had the author been half as bright as he evidently supposes himself to be, he would have withheld his name, and saved his credit. I allude to a tract bearing the significant title, *The Book of Mormon examined and its claims to be a Revelation from God, proved to be false, by John Haynes*. I have always marked and proved by observation one thing, viz.—When a work lacks good sound reasoning, and conclusive arguments inside, there is ever a desperate effort to make up the deficiency by a bold and sweeping title page. Such is emphatically the case with the book in question. It might answer the end designed by the author if the people would read the title *only* and believe it; but all sensible persons who read attentively the *book*, will discover that the title is but a fair index to what follows, viz., bold assertions, without the shadow of proof.

It is not my purpose to enter into a review of this work, for it would be spending time to a very poor purpose, inasmuch as I have no fears of any influence from it except such as shall tend to the advantage of truth whenever read by thinking people.

I would like to see it have a wide circulation, for the flimsiness of the author's arguments, if they may be called such, will only serve to exhibit the weakness of his cause.

I only wish to remind him that he is somewhat over-zealous, and like a very small boy setting up bricks; if he gets one up, he is sure to knock that down in trying to rear another. I would gladly believe for charity's sake, that such men are honest in their efforts, but this small boon is denied me, for they make their own folly and knavery manifest in their works.

Let us examine one specimen of Mr. Haynes' honesty and consistency. He loudly complains that the Book of Mormon abounds with inconsistencies; but strange is it, indeed, that a man of his

self-supposed calibre, could not write one short tract without committing himself in a far greater inconsistency than any which he complains of in that book. He says, "Still the question is often put, 'How came the book (of Mormon) into Smith's hands?' To answer this, I have only to refer the reader to the following extract from a letter of a Mrs. Davidson, &c." Then follows an extract from said letter as follows—"I was married in early life to a Solomon Spaulding, a graduate of Dartmouth college, who was distinguished for a lively imagination and a great fondness of history." He then recites one of the old tales, and winds up with Mrs. Davidson, with the following extract from her letter—"The excitement in New Salem was so great, that at a public meeting of the inhabitants on the subject, they deputed Dr. P. Hurlbut, one of their number, to *repair to this place*, and obtain from me *the original manuscript* of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds, and to prevent their friends from embracing an error so delusive. This was in the year 1834. The comparison was found correct, with the exception of a few pious expressions and extracts from the Sacred Scriptures, and construed into a new Bible, to palm it upon a company of poor deluded fanatics as divine."

This, then, is Mr. Haynes' answer to the question, How came the Book into Smith's possession?

This is what he expects us to believe. Very well; it appears, then, that the whole Book of Mormon was written by Mr. Spaulding, "a graduate of Dartmouth College, who was distinguished for a lively imagination," and by the inspired writers of the "Sacred Scriptures," with the exception "of a few pious expressions!"

From such authors we must necessarily be prepared, and reasonably expect to meet a very fine and finished production, one that shall be in every way worthy of a high rank in literature. At least we expect if there *should* be anything bungling about it, it would only occur among those "few pious expressions," which have no accredited authorship.

Mr. Haynes, however, after expatiating largely upon what he calls the "internal evidence" against the book, endeavouring to show contradictions and inconsistencies, seems to have forgotten himself, and

gravely sums up his arguments thus. "Again. The *general* inaccuracies, bad grammar, and great blunders, both of the book and style, render it the meanest and most contemptible in the English language; it is very unlike a book of God. Listen to a few of the expressions with which it abounds." Here he quotes some specimens. "These," he continues, "with many more expressions which might be collected, present on their very face, the most evident marks of ignorance, knavery, and dishonesty!" "*Oh, tell it not in Gath!*" Here is consistency! Now, Mrs. Davidson, what do you think of your college-educated husband "distinguished for a lively imagination?"

You should, most assuredly, have sent him for a few months, at least, to Mr. Haynes, to have received a finish to his college education, that he might not have disgraced himself and his profession, by putting forth a book of "*general inaccuracies, bad grammar,*" "*the meanest and most contemptible in the English language.*" Recollect "*the comparison was found correct, with the exception of a few pious expressions*" and extracts from the Sacred Scriptures."

A few *pious expressions* cannot impart to a book of that size a "*general*" character for "*inaccuracies, bad grammar, and great blunders!*" Neither can a few

pious expressions make the "*Book and style*" which "*render it the meanest and most contemptible in the English language.*" Nor yet can a few *pious expressions* compose that vast number of "*expressions with which it abounds.*"

The truth is, Mr. Haynes in his great zeal to oppose the truth, has run himself into a dilemma. Which horn will he take? His arguments, like the Irishman's Kilkenny cats, "*ate each other up!*" I advise him in future to be more cautious, if he would not have the cloven foot appear. In fact, I think the Anti-Mormons should call a convention at once, and adopt a creed or system of lies, so that they may no longer destroy their own influence. Have they forgotten that, "*If Satan be divided against himself his kingdom cannot stand?*"

Lying, like every other branch of business, will work best when systematized. Try it, gentlemen! Just look for a moment, and see what a miserable figure you cut! One with one version of a story, another with a different version, each contradicting the other; and some it seems there are who cannot tell a straight story when left to themselves. Organize! systematize, if not for your own, for your Master's sake, do for his sake try to appear a little respectable!

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

Continued from page 304.

OBJECTION: "The *sufficiency* of the Holy Scriptures of the Old and New Testaments for accomplishing the gracious designs of Jehovah is evident from the glorious truths which they reveal. They contain all things needful to be known and believed for salvation. 'From a child,' said Paul to Timothy, 'thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good

works.'"—"*Mormonism Weighed,*" &c., by S. Haining.

ANSWER: We, as Latter-day Saints, do not believe in "the sufficiency" of what are called "the Old and New Testaments" for the accomplishment of ALL "the gracious designs of Jehovah;" nor do we believe that "they contain ALL things needful to be known and believed for salvation." But we believe that those who will be honest enough to obey "the glorious truths" which they *do* "reveal," have the promise of that Holy Spirit which will "guide" them into "*all truth.*" If "the Holy Scriptures of the Old and New Testaments," by containing

"all things needful," are "sufficient" for all purposes, what need is there for such a function of the "Spirit of Truth?" Would Jesus have promised to send the Spirit on such a mission as that mentioned in John xvi. 12, 13, if it were rendered unnecessary and superfluous by the revelations of Scripture? Again, we would ask, what "Holy Scriptures" had been "known" by Timothy "from a child," which were "able to make" him "wise unto salvation?" As the "New Testament" was not written when he was a "child," he could not have "known" that from his childhood. Paul was evidently referring to the "Old Testament." If, therefore, Mr. Haining's mode of reasoning were carried out, it would follow that the "New Testament" is altogether unnecessary, inasmuch as the "Old Testament," which Timothy knew "from a child," is sufficient to make us "wise unto salvation!" As, however, the ability of the "Old Testament" to make those who lived under its dispensation "wise unto salvation," did not hinder a "New Testament" from being written, containing revelations of Divine truth to those living under its dispensation, so neither does the fact of both "Testaments" containing lessons of saving wisdom preclude *other* records of "glorious truths" from being written, or *other* revelations from being given to this or any future generations, containing an adaptation of "things needful to be known and believed" by the people to whom they may be given for the purpose of making *them* "wise unto salvation." We thus believe, with Paul, that "All scripture is given by inspiration of God, and is profitable for doctrine," &c. But here arises another query, affecting the validity of our objector's argument. What did the Apostle mean by "all Scripture?" Did he mean all past Scripture only? or did he mean all past, present, and future Scripture?

If he limited the expression "all" to those Scriptures which were "able to make" Timothy "wise unto salvation," he must have referred to the "Old Testament only," for the "New Testament," as we before observed, was not then written; and therefore the text cited by Mr. Haining as confirmatory of his theory, instead of supporting it, annihilates it. If, however, the term "all Scripture" be understood as referring to anything written subsequent to the "Old Testament," there is not a shadow of reason that can be urged against its applicability to Divine Revelations of the present day or of any future period. We believe that there will yet be many inspired books of prophecy, and Revelations, and Epistles, and Acts of Apostles, and Psalms, and Proverbs, and Songs, and other writings given to the Church by inspiration, which will be "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.) We do not countenance the idea that the collection of ancient books, called the Bible contains all (or even a thousandth part) of God's will concerning His people. Many "glorious truths," which the Bible does *not* "reveal," and was never intended to reveal, will yet be revealed, in God's own way, and written by the pen of inspiration. Many "gracious designs of Jehovah" have yet to be accomplished, concerning which the Bible is silent as the tomb, but which will nevertheless be revealed in the due time of the Lord, and recorded in the annals of the Church. Many principles of saving truth and righteousness, now hidden from the minds of men, will yet, by the mouth of God's servants, be revealed to mankind, and unborn millions shall rejoice in the blessings thereof.

(To be continued.)

VARIETIES.

A GOOD INVESTMENT.—A benevolent old gentleman used to give away wood to the poor by the cord, in order, as he said, to have it recorded above.

How can a man who has no wings be said to be 'winged' in an affair of honor? Because in fighting a duel he makes a goose of himself.

KEEP sacredly your promises, or if you find it impossible, go immediately and give a good excuse for your neglect. So shall you retain the confidence of your friends and associates.